Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.—DAVID REED, EDITOR AND PROPRIETOR.

VOL. IX. BOSTON, SATURDAY, JULY 17, 1830. NO. 29.

RELIGIOUS SELECTIONS.

THE ECONOMY OF LITERARY AND RELIGIOUS INSTITUTIONS.

No principle in political economy is better established than that a liberal support of religious and literary institutions, is favorable to the pecuniary as well as moral prosperity of a people. This is apparent in all ages of the world, in every country, and in all states of society; from the lowest class of Russians or Irish, to the most enlightened and finest circles in Europe or America. But we need not go so far to establish this important principle, in a system of means to produce the greatest amount of human happiness. It is evident in the present time, and in New England, it will recur to the recollection of the most careless traveller who has been in the different sections of our country, that the general prosperity in towns, villages, and counties, is nearly in proportion to the schools and religious institutions.

When the citizens of a town believe they are *unable* to support clergymen and schoolmasters, they are always too poor, also, to repair roads, enclose their farms with fences, to repair the dilapidated buildings of their fathers, or even to replace the broken glass of a window, otherwise than by old hats and garments. But where public worship and common schools are well supported, it is common to see marks of general prosperity and individual wealth. There the public common will be neatly enclosed, and private possessions will indicate not only prosperity but taste.

These representations are not pictures but facts, and establish the principle conclusively, that it is ever as a course of worldly policy and thrift, better to support the two kinds of institutions than to neglect them. The complaint of parents that they cannot afford their children a good education, is therefore unfounded, as it will cost much more to bring them up in ignorance; and when parishioners (on the plea of poverty) dismiss a good clergyman, it will in the same way fall as heavily upon their purses as their morals.

On this subject experience is the safest guide. We exist in a state of being, and in a country, where the support of our physical natures does not take so much of our time but that much is left to be devoted either to idleness or improvement. We are, moreover, not only active, but social, and of course are generally employed in connexion with others.

The question then arises, how shall this surplus time be used, and our social principles gratified? It is better to gratify them in a course that will advance the mind, the moral and intellectual principles, than in a manner that will deprave both. The former course is cheap, the latter only expensive. The most useful branches of education are uniformly the least expensive; yet many parents feel it a hardship that they must pay three dollars a quarter for instruction in the elementary branches of a useful education, while they pay ten dollars for the same instruction in dancing, and make no complaint.

On this point we have some statistics of our own. We know a town, in size about the third rate in New England, where schoolmasters receive five dollars and a half a month and the clergyman is dismissed because the people are too poor to support him. This generation of paupers, however give an ample support to two dancing schools, each of which costs them directly and indirectly, a thousand dollars. These thrifty people are of course too poor to paint their houses, or replace a glass broken in the windows, or a hinge on the doors; yet they have the ability to take several sleigh rides in a winter, at the expense of two dollars each, and to call three times a day at the tavern, at the expense of six cents a time. It may be said that this is but ONE town, and an extreme case; but perhaps the reader may know many such towns, though it is hoped that he lives in a better.

How many towns in New-England pay collectively, one thousand dollars to support a tavern, that would not give fifty to found a Lyceum. Yet, where would they get the most instruction and rational amusement?—Young men will pay five dollars at an assembly—a sum that would for a year, pay more than their proportion to an institution, that would not only advance themselves in knowledge, but have an increasing bearing on the improvement of all the young in their community.

Has not the reader himself, honest man as he is, sometimes paid two dollars to ride on the sabbath, though he now feels too poor to give one to a Lyceum, for a course of intellectual pleasure and instruction.

This principle of ours is uniform and invariable. Economy never stands in the way of improvement, which is itself the best and most lasting thrift. There is no saving to be made in vice and ignorance. It will save money, and character, and crime, and punishment and remorse, to advance the moral and intellectual culture of our nature. This is the way to make us, indeed, lords of the lower creation, rising in intellectual dominion and perfection towards the Being who ordained it. *Journal of Education.*

The Power of Christianity. A mechanic in London, who rented a room very near the Orphan Working School, was unhappily a determined infidel—a disciple of the notorious Carlisle, and one who could confound many a thoughtless Christian with his sophistries on religion. This man said to an individual the other day, "I did this morning what I have not done for a long time before—I wept." "Wept," said his friend, "what occasioned you to weep?" "Why," replied the infidel mechanic, "I wept on seeing the children of the Orphan Working School pass; and it occurred to me that if religion had done nothing more for mankind, it had at least provided for the introduction of these 94 orphans into respectable and honorable situations in life."

ABOLITION OF SUTTEES.

We promised in our last paper, to give some further notices of the discussions in the Calcutta papers, on the subject of abolishing the practice of burning widows in India. In the first quotation now given, we have a specimen of the reasoning of the friends of Suttees in their defence. It is from the Sumachar Chundrika. The writer is commenting on an expression of an opposing writer, who says, of the practice alluded to, "there is no man educated in Britain, who would not exult in the idea of its being abolished;"—to which the defender of Suttees replies;—

"I very much doubt this, for the most learned, able, and enlightened men in England, after much inquiry have passed an Act, in which there is no rule for the abolition of Suttees, or those practices sanctioned by our laws which may appear to be severe. The enlightened therefore will not rejoice in abolishing, or seeing abolished, the customs of the country or those of the Hindoo law. If it were so, they would certainly have abolished duels as a most barbarous practice. The burning of widows is not more cruel than duelling; for the shastrus say, that by self-immolation three families obtain salvation, and the female enjoys endless happiness with her husband in heaven. Duelling, being the mere result of passion, is self-murder, for the display of manliness. Nor is this practice confined to the lower orders; the Editor of the *Durpun* is not ignorant how many great men have fallen a sacrifice to it.

It does not appear therefore that the enlightened men in England will feel a pleasure in abolishing the customs of the country, the rules of the shastrus, or the practice of families.

The Hindoos are in no wise disloyal to Government, and we do not see that they ever will be so. But should their religion be destroyed, we cannot say what will be the consequences.

The India Gazette of December 7th says;

We learn that the Regulation against the burning of Widows alive is to be promulgated THIS DAY. All panegyric must be worthless to those who have effected this great triumph for the cause of humanity, compared with the heartfelt satisfaction they will enjoy in the consciousness of having rescued hundreds of unoffending females from a cruel and bitter death. Addresses from the Christian, Hindoo, and Mohummudan communities respectively are prepared to thank the Governor General for having passed this long-wished-for Regulation.

The Gazette continues to say, in reference to the addresses to be presented to government by the natives;—

The Signatures that will be attached to these addresses, will, we hope, prove that a very large proportion of the intelligence, the wealth, and the influence of the Native community of Calcutta is favorable to the cause of outraged nature and correct moral feeling; and that where prejudices have existed, they are giving way to the growing strength of public opinion and to the progress of sound knowledge. As an indication of this, we hear that the attempt to get up a Petition against the abolition has proved abortive, and that it will probably not be proceeded in.

In regard to the contemplated petition against the abolition, the Bengal Herald of Dec. 6th publishes the following fact.

We cannot help adverting to the noble conduct of one of the Gentlemen of the Calcutta Bar, which has come to our knowledge. Our readers are aware that a petition to Government in favor of the continuance of this dreadful rite, has been in progress; it was drafted by a Solicitor and sent with a handsome fee to the Barrister in question for revision. That gentleman, we have heard, instantly returned the petition and fee to the Solicitor, stating his astonishment that such a proposal should be made to him, and at the same time observing, that if the Government had even ordered him to prepare a petition of so infamous a nature he would resign every thing sooner than comply with such a mandate.

It appears that a controversy had been for some time carried on between two papers, the *Durpun* and the *Chundrika*, on the subject of Suttees. Respecting this controversy the Editor of the India Gazette says;—

The controversy has brought to light another curious fact, illustrative of the progress of public opinion among the natives of the country. The practice of throwing children into the sea at Saugor, which, it is well known, was prohibited by Lord Wellesley, is now denied ever to have existed. The Hindoos have themselves become ashamed of it, and, if they have not forgotten, they at least wish to forget, that such unnatural crimes were perpetrated in the name of religion. The day will come when the burning of the widows will appear even to them equally monstrous and disgraceful.

SUNDAY SCHOOL INSTRUCTION.

The following article, is the preface to the Young Teacher's Manual, of which we have given some notice under another head of this day's paper. We think it will be read with interest, and profit, especially by those who are engaged in establishing Sunday Schools, in our villages. We regard the plan here proposed, if not as the best one in all cases, yet capable of being carried into effect, in many instances, to great advantage.

To Parents and Sunday School Teachers:—

This small manual was compiled for the benefit of a particular school, whose teachers, though well disposed, were young, and could not command the time or books to qualify themselves for accurately explaining scripture. Of course the old fashioned way of committing to memory without much comment, or explanation, was the usual method. Though that may be a treasure laid up, and is much better than no teaching, yet in conducting a sabbath school it is very desirable, that the minds of the children should be exercised and entertained, that there should be a mutual interest between the teacher and children, and that they both should have a clear understanding of the lesson, and of the duties conveyed in it. If the teacher think the duty is done, when the child has recited the lesson, and the child has no interest in it, but to commit it to memory, it will be but a dead letter, and convey little improvement or instruction. This is obvious to every one who considers the intent of scripture, which is continually addressed to the understanding and the heart. "Do you not yet understand" was the address of Christ to his disciples. "Understandest thou what thou readest," was the inquiry of Philip, and it should be the inquiry of Sunday school teachers to their pupils. To take off the labor of transcribing the lessons, and to benefit the children, this manual was published. As it is sometimes very difficult, particularly in country situations, to establish and continue a sabbath school, it may perhaps be useful to state in what way one has been conducted with some success, particularly as it is thought the plan is so simple, that one or two older people, earnestly engaged in the cause, may lead a number of young teachers, if steady and well disposed, even in places where there is no stated preaching, to engage in this work. Sunday schools and Christian instruction are now so much attended to, that it will soon be a mark of ignorance and low breeding to be unacquainted with the bible.

Management of a School.

The School commences about the middle of May, and continues till the 1st of November. The children assemble at nine o'clock, which leaves an hour and a half before meeting. If possible, the teachers should be there a quarter before nine, as it is of great consequence that the teachers and scholars be in season: if not, it disorders the school and perplexes those who superintend.

The school commences with a hymn, which is first explained by the principal, or a teacher, and then sung by the whole school; then a prayer is offered by one of the teachers; it should be short, as the attention of children soon tires, and it should be expressed in such language, and on such subjects, as they can perfectly comprehend. After the prayer the teachers hear each scholar in their class recite their lesson from the scripture, and also a short hymn which is learned by the whole school, each scholar being provided with a hymn book; the scripture lesson in the manual and the hymn, are given out the week before. The book of questions is then taken; and the questions are answered by the whole class together. As too many voices at once make confusion, the long answers may be given twice, one half of the class answering at each time. The Principal, or first teacher, next takes the book and puts three or four questions to each class, usually beginning with the first, which the whole class answer; and putting to the older classes the longest questions. The asking of the questions will take up from twenty to thirty minutes according to the length of the lesson, and will give an opportunity to advise or enlarge.

Once in five weeks the school has met in the meeting house, for which they are previously prepared by their teachers on Saturday afternoon or evening. The public meeting is on the sabbath evening. The exercises are prayer and singing appropriate to the occasion and performed by the minister, who asks the questions in the order in which they were asked in school each class rising to answer, as their number is pronounced. The whole class answer together, unless the answer is long. In this case, to prevent confusion of sound it is given by only two or three who speak together. The method of answering together takes away timidity, and is very pleasing to the children. If the class acquit themselves well, the praise is shared among them, and that common stimulant, self conceit or personal vanity is avoided; which should be guarded against at all times, but particularly when teaching the humble precepts of Jesus. It has been thought profitable to the children to spend every fourth sabbath in reviewing the lessons learnt the three preceding weeks; and if on the fourth sabbath, prayers or psalms from the bible are given out for the next sabbath, it will make a variety and be a treasure laid up. For the public exercise they review one of the lessons learned in the three first weeks. The propriety of following these directions must be left to others to determine. The circumstances attending different schools are so various, that each can best decide for himself, what is practicable.

Sunday School Teachers, should have a firm conviction, that in devoting themselves to the work of instruction they are doing much good, if they persevere with faith and patience, looking to Him who alone can give success. And first, they have a work of their own; the lesson should be well understood and considered; the references looked out and the importance of it felt. They should be earnest for the improvement of the children in Christian knowledge; they should have no idle time in the short period allotted; but should put such questions, as to enable them to ascertain whether the children really understand what they are taught. Teachers, where they have opportunity, should attend a bible class, as a farther means of improvement, the usual time, allotted to sabbath schools, is so short that it is impossible to feel that the children are sufficiently instructed. The greatest responsibility devolves upon the parents, to whom God has given it, and whose attention to the religious improvement of their children will greatly aid a sabbath school and promote its success; and children may be greatly assisted by their older brothers and sisters.

Note.—Great care should be taken on opening a school, or first receiving a scholar, not to burthen the memory, before it is ascertained what they can learn. Where it is practicable, winter schools would be very beneficial.

DOCTRINAL.

REASONS FOR DIFFUSING A KNOWLEDGE OF UNITARIAN CHRISTIANITY.

Mr. Hamilton's Lectures, on the Unitarian belief, contain much valuable instruction, on the leading points of our faith. We select from the first lecture the following suggestions on the importance and duty of activity in publishing and defending what we hold as vital truths of the Christian revelation.

There are some reasons, I conceive, why Unitarian Christians, especially at the present day, should be ready to publish, explain and defend their views of the revelation which God has given of his truth. There is a general diffusion of the means of religious knowledge which is highly favorable to the *progress* of truth; and besides this, there has been going on for a long time past a general relinquishment of the old systems, and a slow, but certain and important approach in many articles of belief, common to several classes of Christians, towards Unitarianism. The public mind is better prepared for the reception of rational Christianity, than it has been at any former period. This is manifest in the progress, which has been made in a very few years, of liberal opinions. Men now have less dread of ecclesiastical censures, and a greater respect for their own abilities to judge between truth and error, than they had in former times. An adequate cause for this change may be seen in the superior literary advantages of the present day. Knowledge has "run to and fro in the earth," and has broken many of the chains which have held the minds of men in servitude to superstition—there are yet many to be broken. But it is a truth unquestionable, that in Christian lands men are less easily made either the pliant tools of political ambition, or the submissive slaves of ecclesiastical tyranny, than in any former age. Besides in our own country, and in all protestant states, Unitarianism is no longer regarded by the well informed part of the community, as a doctrine which good as well as learned men may not embrace. It is now generally known to all who have any acquaintance with literature, that many men among the most illustrious for scientific attainments, and for moral worth, many of the first writers in our language, many who have distinguished themselves as the ablest champions and defenders of the Gospel against the attacks of infidelity, have rejected the popular and prevalent notions concerning its doctrines, as gross corruptions, and have received and advocated Unitarianism as the truth to which Jesus came to bear witness. These circumstances have done much towards divesting Unitarianism of those terrors in which the fanaticism and priestcraft of former times had contrived to shroud it. "The true light now shineth, and men, every where, are beginning to rejoice in that light."

But while it cannot be doubted that the public mind, now is better prepared for the reception of rational Christianity, than it ever was before, the truth still has powerful enemies to contend with. The advocates of what we deem a corrupt and antiquated system of religious belief, though they have done much of late to soften, or conceal its more hideous features, have done, and are doing still more, to perpetuate the prejudices which have long been its principal safeguard. Combinations of every name and form, from that which watches, with sectarian jealousy, over the humble school room, and nursery of lisping infancy, to that which would dictate the course of legislation to the national government, are in active operation, and have for common object, the erection of insurmountable barriers to the further progress of liberal opinions. For the same object, the most violent appeals are constantly made to the worst passions which the advocates of a long established, but erroneous faith, can engender in the bosoms of its alarmed and zealous friends. Though ecclesiastical censures and anathemas have lost their ancient power, and the denunciations of divine wrath against those who would receive a more liberal creed, are nearly harmless to those at whom they are hurled, still they do much to excite in the public mind ungerous suspicions against the friends of rational Christianity, and to attach popular odium to those who stand up in its defence. It is a remarkable fact that these efforts of intolerance are most successful, in those parts of our country where Unitarianism is most imperfectly understood. This fact should teach the friends of truth their duty. It should arouse them to exertion to free the public mind from the thraldom of prejudice in which the measures of the Orthodox party are suited, if not intended to hold it. This emancipation can be accomplished only by persevering efforts to make the truth known.

Another great motive to efforts in the work of promoting a correct knowledge of Unitarian Christianity is the progress which has been made by infidelity, wherever that knowledge has not been generally diffused. Ignorance of the gospel, or an acquaintance only with the prevalent corruptions of it, is the most fruitful source of unbelief. This is strikingly manifest in the writings of infidels themselves. Their attacks have been chiefly directed against what Unitarians regard as the corruptions of Christianity. Had not those corruptions existed, the gospel seldom would have been assailed. But so great has been, and still is their influence, that there is not a town, and scarcely a village or hamlet in our land, where there are not some who reject the Christian revelation. Thousands who have mistaken the peculiarities of orthodoxy, for the prominent features of the religion of Christ, have thought it due to their understandings to avow themselves infidels. The sentiment is perfectly just, and is becoming more and more common, that a religion cannot be *credible*, which is itself *irrational*. This has, indeed, always been the conviction of intelligent men. The ablest, therefore, and at the present day, the most needed defence of the gospel, consists in the faithful and plain exhibition of the truth, as Jesus taught it. A religion which is from God, must, when understood, recommend itself to that test of truth, reason, which God has enthroned in the human mind.

BIBLICAL.

[From the Christian Reformer.]

NOTES ON PASSAGES OF THE NEW TESTAMENT.

Matt, v. 45. "—he maketh his sun to rise on the evil and on the good."

In the Life of Lycurgus by Plutarch, we find an illustration of the sentiment:—how can Charilaus be other than a good man, when he is not harsh even to the wicked?" With this compare Luke vi. 35, and Rom. v. 7.

Mark i. 10. "And straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him."

Here as in Matt. iii. 16, the proper antecedent is 'John.' If the verse be so read, these two evangelists harmonise with the fourth.

Mark iii. 21. "—when his friends heard *of it*, they went out to lay hold on him: for they said he is beside himself."

Were these 'friends' of Jesus *his mother and his brethren*? (Ver. 31, &c.) I am inclined to believe that they were; and such an identity may elucidate the transaction and the language thus recorded. The original words mean, his 'relations;' nor is it likely that the apostles, whom he had just chosen, would be so described. Of what then had his friends (the kindred) heard? They had been informed of what they deemed the dangerous pressure of the multitude around him; they apprehended that he would suffer personal inconvenience and harm from the throng; and they were eager to obviate any such injury. For this purpose, they come at least twice; most anxious to speak to our Lord, and so to put him upon his guard that the dreaded evil might be averted. His relations, with perhaps one or two individual exceptions, were disaffected to his pretentions. (John vii. 5.) They even appear to have made sarcastic reflections on his choice of so remote a district as Galilee for the opening scenes of his ministry. It is probable that they would have been happy, could they have restrained him altogether from an undertaking which they would be disposed to view as worse than hopeless.

These observations, if they are just, may unfold the meaning of the word rendered 'he is beside himself;' perhaps they may satisfy us of the accuracy of this translatiou. Our Saviour's relations, with the prejudices which I have described, naturally enough thought

him *mad* in hazarding his personal ease and safety; in preferring to domestic retirement a situation where he might either inadvertently overwhelmed by the crowd, be placed within the grasp of those who took counsel (ver. 6) how they might destroy him. I am of opinion that they expressed this sentiment in the hearing of the Pharisaic scribes who came down from Jerusalem, and who, taking advantage of the incident, said characteristically, as though they were echoing the exclamation of Christ's kindred, "He hath Beelzebub, and by the prince of dæmons casteth he out dæmons." The narrative from ver. 22—31, I regard as parenthetical, and referable to the same occasion.

It should be added that the great majority of the translators, ancient and modern, concur in this rendering of the verb. John viii. 35: "The servant abideth not in the house [the family] for ever; but the Son abideth for ever."

A fine intimation of the perpetuity of the Christian system, and of the subordinate, and, it may be, temporary nature of the Jewish! But I shall chiefly ask the reader's attention to parallel language in Heb. iii. 5, 6: "Moses, verily, was faithful in all his [God's] house as a servant—but Christ as a servant over his own house."

John xvi. 10."—of righteousness, because I go to my Father."

Newcome's paraphrase is, "The effusion of the spirit will be a proof of my righteousness, because it will show my interest with the Father, to whom I shall ascend, far above the malice of my enemies. God himself, by thus supporting my cause, will set to his seal that I am righteous."

But may there not be more correctness in an interpretation supplied by 1 Tim. iii. 16 —"justified in or by the spirit"? The verb that we here translate *justified* corresponds, in the original, with the substantive elsewhere translated *righteousness:* and the meaning of both passages may be that the effusion of the spirit powerfully attested the Messiahship of Jesus. Rom. i. 4, "—declared to be the son of God—by the resurrection from the dead."

"Jesus," says Lardner, "is the Son of God, on account of his resurrection from the dead, on the third day, so as to die no more." That admirable writer then cites the above language of the apostle Paul, and regards it as a proof and illustration of the proposition laid down by his commentator. In the Letter on the Logos, Dr. Lardner more accurately states our Lord's resurrection to be the sign, the most decisive and demonstrative evidence, that he was indeed the Messiah.—Such, I submit, is the import of the verse before us; it means that the resurrection of Jesus was demonstrative of his being the Christ —not that he was the Christ on account of his resurrection. The office is one thing, the credentials are another. Was not our Saviour the Messiah even previously to the grand events with which his public ministry concluded?

Rom. xii. 2. "Be not conformed to this world; but be ye transformed, by the renewing of your mind."

The admonition itself is most weighty and seasonable. Yet I have never been satisfied with the gingling translation of the antithetical clauses; it sounds like a play upon words, and has no countenance whatever from the original. In Newcome's translation, and in the Improved Version, the passage is rendered with greater accuracy and taste; "Be not fashioned according to this world; but be transformed by the renewing of your mind." Thus, the English reader is, with justice, led to understand that there are two distinct verbs in the Greek; not the same verb compounded with two different prepositions.

1 Cor. xiii. 4. "—charity vaunteth not itself."

This part of the Apostolical portraiture of Christian love, has been variously translated. The rendering in the public version, ought, I think, to stand. This opinion I form on a view of the original word, and, further, on the clause which follows—"is not puffed up." The benevolence of the gospel is irreconcilable with vanity and with pride.

ORIGINAL COMMUNICATION.

[For the Christian Register.]

INTERPRETATION OF LUKE X. 42.

"But one thing is needful: and Mary hath chosen that good part which shall not be taken away from her."

Mr. Editor,—A writer in the two last numbers of the Register, speaks of the common explanation of this passage as "absurdity." He thinks that the "one thing needful," respecting which our Saviour spoke, is not religion; but something which has nothing to do with religion. He labors to explain away the spiritual meaning of the passage, and to give it another, which, it seems to me, cannot be the correct one. The following is his paraphrase; "Martha, you are giving yourself disquiet and fatigue, in seeking to collect together every thing for my refreshment, when a single thing, or the smallest portion of this abundance will content; and Mary with more judgment has spared herself this concern, to enjoy my company and discourse." He then asks, "Who can see in this any want of unity or coherence?" There may be no want of unity or coherence in this paraphrase, and yet it may be very far from being the meaning of the passage under consideration. Your correspondent admits that "nothing is determined by a critical analysis of the original." We must then learn the meaning from the words as they stand; from their connexion; and from the circumstances under which they were spoken. Now it appears to me that the true meaning of this language of our Saviour, is not contained in the paraphrase just quoted.—The *one thing needful*, respecting which Jesus spoke, was not a single dish of food,—was not a single thing designed for his refreshment; but was *religion;* or a proper attention to the concerns of the soul. This was the good part which Mary had chosen. The words themselves, the relation which they bear to each other, and the occasion of their utterance, all require this sense. What good part could Mary have chosen, which was never to be taken away; if it were not religion, or an interest in her future well being?—The words, "one thing is needful," and the next clause of the verse, are closely connected; and they obviously have reference to the same thing. To make the former mean an article of food, destroys the propriety of what follows; for no person could think that the good part which was never to be taken away, could have any thing to do with bodily refreshment.

Your correspondent says, "Suppose the true sense of Jesus' words, a spiritual sense, and I am wholly unable to enter into the distinction he so emphatically makes between 'many things' and 'one thing.' With what propriety is it said of the irreligious man, more than of the pious, that he is careful about many things? Is it not, on the contrary, notoriously untrue?' If this writer thinks that the worldly-minded, that those whose attention is chiefly given to the many distracting things on earth, are as religious as those whose attention is more particularly devoted to the care of their souls, it can answer no purpose for me to reason with him on this most important subject.—But I would charitably hope that he is willing to admit that there is more difference between the pious and the irreligious than is implied in the language quoted above.

We are told by him that eminent commentators, ancient and modern, understand this passage of Scripture as he has done. I can also say the same in favor of my views. If the meaning of this passage were to be decided by the authority of names merely, I think that the majority would be on my side. But this is no way to interpret scripture. I shall only insist on a candid examination of the passage itself. And if any one after faithfully studying this verse, adopts the view given by your correspondent, I shall not think that he believes in an "absurdity;" but I shall regard him as losing the most important import of these words, and in this particular as grasping at a shadow to the neglect of the substance. E. D.

CHRISTIAN REGISTER.

BOSTON, JULY 17, 1830.

BEQESTS TO CHARITABLE INSTITUTIONS.

We occasionally notice the donations or legacies of liberal individuals to our religious or charitable institutions. And among these we have remarked with satisfaction several judicious and valuable bequests by the late Jeremy Belknap, Esq. to the "Massachusetts General Hospital," "Boston Asylum for Indigent Boys," to the "Eye and Ear Infirmary," and other approved objects of public benevolence.

We are always gratified, by such evidences of Christian benevolence. We are not ignorant that many subordinate considerations may mingle with the highest and purest motives to such benefactions. And it is possible, that they may be prompted by a mere selfish love of fame. When, too, however valuable in themselves, they constitute but a small proportion of a large estate, and are given by the owner, when they can no longer be useful to himself, it is easy to perceive, that such benefits may be rendered with little personal sacrifice.

But notwithstanding all this and even much more, that might be suggested by a captious temper in disparagement of such charities, yet is the spirit, which disposes the affluent to make them, to be cherished and duly honored. By it, great good is done to the community. Valuable institutions, struggling with embarrassment, or with funds very disproportionate to their annual claims, are through their means, essentially aided and strengthened. Such bequests are in themselves the expressions of a Christian charity; and their example is salutary; reminding others of obligations they may have overlooked, and inviting them "to do likewise."

We are no friends to that false benevolence, which prefers them that are afar off, to them that are near; or which overlooks the claims of kindred to give its name to some public institution. We see in all this, not Christian charity, but absolute injustice: not genuine zeal, but a selfish ambition, which is always allied to cruelty. But when domestic claims are satisfied, and a man has provided suitably for his own, whether his immediate family, or remote connexions; or when, as in the instance of the estimable individual, whose benefactions we have mentioned, the claims of kindred are few, and the superfluous means abundant; then, we think, is the appropriate time for the exercise of a public spirit. And the legacies, which are in such instances bequeathed to public institutions, are among those good works, which are approved of God and profitable to men.

While therefore, we utterly abhor the spirit, which would obtrude itself into the chambers of the sick and dying and take advantage of the weakness of an exhausted nature or the tenderness of an awakened conscience, to advance its selfish or sectarian purpose, we think it right, and even a duty, to recommend to the patronage and charity, to the gifts or the legacies of the affluent, objects of unquestionable utility. There are those, who are not only willing, but glad to be informed of such objects. And particularly in those instances which in every flourishing community may be found, of wealthy individuals without family or immediate connexions, the interests of public institutions may with the utmost propriety be urged. "I have seen one alone," says the wise preacher, describing him whom in modern phrase we call a *bachelor*—"I have seen one alone, and there is not a second; yea, he hath neither child nor brother, yet neither is his eye satisfied with riches." Of such an one, we would say, let him select the best public charities for the inheritance of his wealth: and these shall be to him instead of "children, who shall rise up and call him blessed."

THEOLOGICAL SCHOOL AT CAMBRIDGE.

The Visitation of the Theological School at Cambridge, took place on Wednesday the 14th instant, at the University Chapel. The following was the order of exercises.

Middle Class.

1. The Temptation. William G. Swett.
2. The Study of the Natural Sciences as conducive to deep Religious Feeling. John L. Russell.
3. The Dispersion of Nations. Wm. Reed.
4. An Exposition of Matthew xxvii. 46,—"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My, my God, why hast thou forsaken me?" Geo. Nichols.
5. On the Consistency of great Earnestness in the Cause of Christianity with the entire Absence of a Sectarian Spirit. Thomas B. Fox.
6. An Exposition of John xiv. 12. "Verily, Verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father." Edward H. Edes.
7. The Character of Priestley. Henry F. Edes.
8. The meaning of the word "Mystery" in the New Testament. George Chapman.
9. The Transfiguration. Alanson Brigham.
10. An Explanation of the Phrase "the Son of God" in the New Testament. Charles F. Barnard.

HYMN.

The offerings to thy throne which rise,
Of mingled praise and prayer,
Are but a worthless sacrifice,
Unless the heart is there.

Upon thy all-discerning ear
Let no vain words intrude;
No tribute—but the vow sincere—
The tribute of the good.

Our offerings will indeed be blest,
If sanctified by thee;
If thy pure spirit touch the breast
With its own purity.

O may that spirit warm each heart
To piety and love;
And to life's lowly vale impart
Some rays from heaven above.

Senior Class.

1. The Christian Miracles. Oliver Stearns.
2. The probable Influence of modern Improvements in Education upon the future Condition of the Clergy. John T. Sargent.
3. The Importance of the Study of Ethics to the Theological Student. John Owen.
4. The Sources of St. Paul's Knowledge of the Christian Doctrines. Josiah Moore.
5. On the expression, "the Father hath committed all judgment unto the Son." Julian Abbot.

HYMN.

How sweetly flow'd the gospel's sound
From lips of gentleness and grace,
When listening thousands gather'd round,
And joy and reverence fill'd the place!

From heaven he came—of heaven he spoke,
To heaven he led his followers's way;
Dark clouds of gloomy night he broke,
Unveiling an immortal day.

"Come, wanderers, to my Father's home,
"Come, all ye weary ones, and rest!"
Yes! sacred Teacher, we will come—
Obey thee, love thee, and be blest!

Decay then, tenements of dust!
Pillars of earthly pride, decay!
A nobler mansion waits the just,
And Jesus has prepared the way.

It is our duty to state, in reference to the small number of dissertations by the Senior Class, that more than half its original members were absent. They have been taken from the School, by the urgent calls of the community. Five are already settled in the ministry, and three are engaged at a distance in the supply of vacant societies. The performances were however listened to with much interest and were highly honorable to the institution.

We last year expressed an opinion, which we believe was generally entertained by those present at the visitation, that the character and usefulness of the institution had, within a few years been much advanced, and was in a steady progress of improvement. We rejoice in the evidence we continue to receive, that this impression was well founded, and that notwithstanding the fewness of the professors, and the feeble health of some of them, the high reputation of the school is not only sustained, but advancing. We devoutly hope that the health of its professors may be restored, and that no untoward circumstances may occur to prevent the prosperity, or diminish the usefulness, of an institution so important as we deem this to be, to the vital interests of Christianity.

CALVINISM.

We put the term Calvinism at the head of the extract we are about to give, because we believe, not only that it deserves all the reproach of causing the state of mind which led to this act of dreadful desperation, but that this is only one of very many similar cases of suffering and crime to which this truly *heart-withering* religion has driven the weak-minded, timid and doubting.

The New-York Baptist Repository gives the following statement.

"On the 27th ult., Mrs. Lydia, wife of Henry Herkimer, of Exeter, Otsego county, put an end to the existence of her child three months old, by cutting its throat with a razor, in such an effectual manner as almost to sever the head from the body. She has been deranged at intervals for nearly a year past; and her partial insanity is reported to have proceeded from a gloomy and desperate state of mind, occasioned by imagining herself a REPROBATE, and the sentence of perdition, stamped upon her eternal destiny."

Though Calvinists are active instruments in disseminating the principles, and the views of God, which drive our unhappy fellow-beings to such acts of desperation, yet it would be unjust to impute to them generally, to any considerable extent, the guilt of these deplorable outrages; since, though manifestly, the occasions of the evil, they are not intentionally so. They even deny that this is the tendency of their dogmas, or that these are their results. But surely, men of common observation, who have studied the constitution of the human mind so thoroughly as most Calvinistic preachers have; who know so well its assailable points, and when, and on whom, they may open their attacks with probable success,—such men cannot but know, that in many cases like the one here given, they have been the direct and immediate instruments of those intense sufferings which have obtained relief in self-violence. How can they in such cases, be otherwise than great sharers of the guilt?—They may tell us that they are only proclaiming God's messages to a guilty world, and that they are not answerable for the results. This reply may possibly, for the present, satisfy their own consciences, and stifle in some degree the general voice of reproach; but it will not satisfy the common sense and enlightened judgment, of the mass of men of the present age. We solemnly believe too, that it is but a temporary peace which this superficial excuse can give to their own consciences. Is there no hope that a voice of affectionate and faithful remonstrance may awaken in them different views of responsibleness to God and their fellow-beings? A man may ignorantly, and hence in one sense innocently deliver false messages, whilst he grossly sins against God, in refusing the light which should teach him they are false. So may he deliver true messages and equally sin against God, by uttering them in a *manner*, which excites, in the timid, trembling subjects, a withering fear and horror, which quenches reason and ends in the violence of despair. Who has given to men authority to change the glad things of the Gospel, into messages of terror? What a tremendous responsibleness does that man assume, who uses the power of knowledge and station, and the arts of influence over the mind, with such reckless indifference to the various characters and tempers of men, as has been frequently manifested! Can he be guiltless before God, who tampers with our religious sensibility, till he destroys the balance of the mind, and drives us to the violation of the very first principles of our nature? Such men may plead what they will; they may pacify their consciences as they can. But is there not ground to fear, that, notwithstanding their general good intentions, the light of eternity will reveal a degree of guilt in this thing, (as it may to us and others, in other things) which is little dreamt of now?

THE JEWS.

It has often been alleged, that the repugnance of the Jews to Christianity, is greatly owing to the corrupt forms of the religion which has usually been presented them. Of this it seems to us there can be but little doubt. The simplicity of their views in regard to the divine nature and character, renders it highly probable, that could the more intelligent Jews be now made acquainted with our religion, in its original purity, as preached by the apostles, they would readily accept it; especially if accompanied with a clear argument for the messiahship of Jesus.

The religious belief of the Jews may be learnt, from the following statement, which, we are told, is founded upon the celebrated confession of faith drawn up at the close of the eleventh century, by Maimonides.

"1. I believe, with a true and perfect faith, that God is the creator (whose name be blessed!), governor, and maker of all creatures; and that he hath wrought all things, worketh, and shall work forever. 2d. I believe, with a perfect faith, that the Creator (whose name be blessed!) is one; and that such an unity as in him can be found in none other, and that he alone hath been our God, is, and forever shall be. 3. I believe, with a perfect faith, that the Creator (whose name is blessed!) is not corporeal, not to be comprehended with any bodily properties; and that there is no bodily essense that can be likened unto him. 4. I believe, with a perfect faith, the Creator (whose name be blessed!) to be the first and the last, that nothing was before him, and that he shall abide the last for ever. 5. I believe, with a perfect faith, that the Creator (whose name be blessed!) is to be worshipped, and none else. 6. I believe, with a perfect faith, that all the words of the Prophets are true. 7. I believe, with a perfect faith, that the prophesies of Moses, our master (may he rest in peace!), were true; that he was the father and chief of all wise men that lived before him, or ever shall live after him. 8. I believe, with a perfect faith, that all the law, which at this day is found in our hands, was delivered by God himself to our master, Moses (God's peace be with him!). 9. I believe, with a perfect faith, that the same law is never to be changed, nor any other to be given to us of God (whose name be blessed!). 10. I believe with a perfect faith, that God (whose name be blessed!) understandeth all the works and the thoughts of men as it is written in the prophets; he fashioneth their hearts alike, he understandeth all their works. 11. I believe, with a perfect faith, that God will recompense good to them who keep his commandments, and will punish those who transgress them. 12. I believe, with a perfect faith, that the Messiah is yet to come, and, although he retard his coming, yet I will wait for him till he come. 13. I believe, with a perfect faith, that the dead shall be restored to life, when it shall seem fit unto God, the Creator (whose name be blessed, and memory celebrated, world without end!—Amen.)"

This creed furnishes additional evidence (not necessary indeed) that the doctrine of a trinity was wholly foreign from the thoughts of the Jews. Upon this circumstance, then, in connexion with the silence of Jesus, as well as of all the New Testament writers, on the subject of a trinity, we ground a presumptive argument against this doctrine, which we know not how fair and candid minds can resist.

From the representation here given of the sentiments entertained by Jews, of the one exalted Jehovah, we cannot but perceive that so strange a doctrine as that of the trinity, must have done such violence to all the conceptions of the Jews, as would require not only the most clear and explicit statements, but the confirmation of divine testimony.

Would a doctrine of so much importance, if true, and that must evidently struggle in its progress among the Jews, with difficulties of the highest magnitude,—would such a doctrine have been left by Jesus to be gathered only as a matter of inference, from the collected histories of his ministry, and the recorded sayings of his apostles; without a single explicit statement of the doctrine, or declaration of its truth, in the whole code? or without a single attempt at explanation or vindication of a dogma so utterly at war with the very first principles of the Jewish belief? A belief too into which they had been drilled and schooled by the severest national discipline and chastisement?

It is known that efforts have lately been made in the British Parliament to procure an enlargement of the civil privileges of the Jews, in England The failure of these efforts, we believe, has been also announced. We find the following allusion to the subject, quoted from a London paper, in the N. Y. Courier and Enquirer.

"It is with great satisfaction that we announce to our readers the rejection of the Jew Bill by a very large majority in the House of Commons. We said of this bill from the beginning, that the Jews themselves were indifferent spectators of the struggle; that they cared more for the Stock Exchange than for St. Stephen's, and were more anxious for the *entre* to Change alley than to the Court of St. James'. That such a feeling was general among this people themselves, is evident from the course of the debate. A true and sincere believer in the Hebrew faith must treat with scorn a political incorporation with any country whatever. It is his pride and glory, in his present condition, to acknowledge no country or home. A true Israelite considers himself and his people as the depositories of the oracles of God, and as the olive tree upon which all the Gentile world are to be grafted. He considers it as the high privilege of the descendants of Abraham to spurn all connexion with ALIEN stocks, and to look upon all states and communities not derived from the loins of his great ancestor, as marked out for the future wrath of heaven, and to be trodden down under the feet of Hebrews themselves, when the day of their nations glory shall be restored."

The paper from which this article is quoted appears to be one of the extra-royal, or high church and state party. In another paragraph of the same paper we are told that this effort in favor of the Jews proceeded "not so much from love to the Jews, as from hatred towards the Protestant establishment, and a disposition to undermine, disgrace and assault it in every possible mode." In another place it is called, "a black work of insidiousness towards the established church and religion in general." These remarks evidently proceed from one either bigotedly attached to party and his own church, or else one, who, by the violence of his denunciations is courting royal favor.

Of the merits of the particular petition lately presented in favor of the Jews, we are unable to speak. It is hazarding nothing however to say that the civil condition of the Jews in England is far from what should be expected and claimed by them from a high-minded and honorable people.

UNITARIANISM AT THE SOUTH AND WEST.

Every month and almost every mail brings us new proof, of the steady, and in many instances rapid progress of Unitarian Christianity at the South and West. As evidence of this, we have much pleasure in quoting the following extract of a letter received by a gentleman in this city from his correspondent at the South, with a perusal of which he has obligingly favored us.

South Carolina, 28th June, 1830.

* * * * * * * *

I am not alone in looking with hope and exultation to the progress of liberal and enlightened principles in religion; nor in regarding the Unitarians of Boston and its vicinity as amongst the most efficient contributors to this desirable consummation.

The Christian world emphatically requires, and

I conceive, loudly demands reform. A reform which without sullying the purity, or weakening the sanctions of religion sweeps away with a spirited hand the cobweb creeds and catechisms of more ignorant and superstitious ages.

The time has passed or is rapidly passing away when men of strong and inquisitive minds, could submit to be chained in their researches after truth, by the unmeaning formulas of hereditary, faith. The spirit of rational inquiry, has o'er leaped the boundaries, prescribed by ancient superstition: and boldly asserts its right to advance to the utmost limit of the field of intellect. Happy will it be if this spirit can submit to the guidance, of virtuous and gifted minds—capable of checking the extravagances that usually accompany memorable transitions in the social and intellectual state of man. I feel grateful to those who labor to sustain the cause of rational religion, not only against the libertine doctrines of its professed enemies, but against the frightful corruptions of ignorant advocates; who with the best intentions,—divest her of all loveliness—and present her in the most unamiable and offensive light.

Acknowledging my obligations to the Conductors of the Christian Examiner for their generous efforts in the highest of causes.—I am very sincerely— their well-wisher,

******* *******

We continue to receive good tidings also from Ohio. In a letter just received from a correspondent at Cincinnati, he says, "The good cause is prospering here beyond all expectation."

RECENT PUBLICATIONS.

MANUAL OF LESSONS *for the use of Sabbath Schools and Families; principally designed to assist Young Teachers.* Greenfield, Mass. 1830.

We give our readers the Preface to this little work on our first page, from which they will receive favorable impressions of the judgment and zeal of the compiler. We think it may afford valuable aid to Teachers in our Sunday Schools, and especially to those, for whom it is principally designed, who are beginners in the work of religious instruction. We are not, indeed, advocates for the use of Manuals in the direct intercourse between pupils and their teachers, believing that more good is done, by free and friendly conversation, on the subject of their lessons, than by the formality of question and answer from a printed book; but at the same time, we believe few are so far gifted in their own mental resources, as not to be able to derive important hints, from a work like this in preparing themselves for the duties of the class. And if Manuals in the form of Catechisms must be used in any of our schools, we can recommend the one before us, as among the best which we have seen. The questions are judiciously arranged, and, in general, calculated to interest as well as instruct, the minds of children. The writer manifests a familiar acquaintance with the best sources of scriptural knowledge, and excellent taste in the use of them. Many difficult passages of the New Testament, are very happily illustrated, and the moral conclusions, from the letter of the Bible, well expressed and enforced.—The work, too, is entirely free from sectarian distinctions, and while the undisputed doctrines of the Gospel, are clearly presented, the 'secret things' of controversial theology are avoided. It could be used, as it seems to us, by all Christians who love the great principles of their religion, better than the peculiarities of their party; and with these impressions we cordially recommend it to our readers.

THE NEW TESTAMENT. There is evidently an increasing desire in our community to obtain a correct understanding of the intention and spirit of the Christian Scriptures. Even among the less favored classes of society there are many who are eager in their inquiries in regard to the Bible, and its true interpretation. To such persons everything which aids in determining the text, or in removing those incumbrances which obscure its sense, are highly important and valuable. The labors of learned lexicographers and critics, Griesback and others, have been rewarded with the gratitude of all ingenuous and sincere lovers of the truth as it is in Jesus. There are many however who are startled at every innovation or change in regard to the text—who have not the patience to listen to the statements and arguments by which it is demonstrated that these dreaded emendations of the text bring it nearer to its original purity as the true word of God. But even those who adhere with scrupulous reverence to the Old English translation as ordered by King James,—even they may derive essential advantage in the interpretation of scripture, by the use of those editions in which it is relieved of the obscurities occasioned by its division into chapters and verses. An edition of the New Testament of this description, has been recently published in our city, by a gentleman who feels a strong interest, in the advancement of scriptural knowledge. It has for sometime past been our intention to recommend it to the attention of our readers. A just conception of the character and purpose of this edition of the Testament cannot better be made known, than by quoting the *Advertisement* prefixed to it.

"The present edition of the New Testament is published with the wish to make the study of it, attractive, plain and profitable. Neither capital letters, nor marks of punctuation were used to distinguish periods, or sentences, in the early manuscripts. Attempts to make the sense less obscure, have led gradually to the divisions, in which the Testament is now usually published.—Passages were first numbered by Robert Stephens, about A. D. 1551, for the purpose of reference in making a concordance; they have now become verses, frequently felt to be distinct assertions, or specific rules, and the sense sometimes sacrificed for the convenience of reference. The first version of the New Testament, in which the verses were separated from each other, was in English, and it is believed no English Testament has since been published without the designation of them, by figures, in some part of the page. In the present edition, the chapter, book, and verse to which the first line belongs, are noted at the top of each page. The text is that of the common Bible, (King James,) without any alteration.

"The sections, which are nearly the same with Griesbach are taken from an edition of the Bible, published by John Reeves, Esq. (London, 1802,) under the King's authority. The heads of those sections are omitted, as it was desirable to have no note or comment. The punctuation of Knapp's Greek Testament is mostly followed. The words in this, as in other editions, to which there is no corresponding word in the original, are printed in Italic, and are all retained, though many might have been omitted, and left the passage equally intelligible. B. G."

RELIGIOUS INTELLIGENCE.

Presbyterian Church. The Presbyterian Church in the United States consists of *ninety-eight* Presbyteries. Six of them have been formed during the year ending June 1st. Thirteen ministers of that Church have died in that period. The present number of preachers is 1711 of whom 1491 are ordained. The increase of preachers during the year was 113. The number of new communicants admitted to their churches during the last year was 11,748. The whole present number of communicants is 173,329. Thirty-nine of the Presbyterian ministers alluded to above are pastors of Congregational Churches not under the care of any of the Presbyteries. We are told that 630 of their churches are vacant, being supplied only occasionally.

The amount of funds raised in the Presbyterian Churches during the year by contribution for benevolent purposes, was $184,292 84. The purposes for which it was contributed were as follows;

Domestic and Foreign Missions	44,914 73
Theological Seminaries	9,643 21
Charitable education purposes	126,130 77

This condensed abstract of facts, we have prepared from the 'Statistical Report' just published by Dr. Ely, the Stated Clerk of the General Assembly of the Presbyterian Church.

Catholic Pardons. The New York Courier and Inquirer, says,—"A very consoling and animating measure has been adopted by the Propagandi, at Rome. The College of Cardinals has unanimously granted full pardon and apostolic absolution to all those who shall perish in the African expedition. Some people, now, would be foolish enough to reward the gallant living, instead of pardoning the brave dead."

"*Missionary Meeting, and Wedding.*" This is the title of an article which stood first under the editorial head of the Philadelphian, of the 9th inst. That our readers may know how they manage affairs in Philadelphia, we give the article entire.

"A missionary meeting will be held by the leave of Providence, on next MONDAY evening at 8 o'clock, in the Third Presbyterian Church in this city, for the purpose of celebrating the marriage of the Rev. William Ramsey, and commending him and the person who is then to become his bride, to the grace of God; for success in their intended missionary labors in Bombay.—We are aware, that many benevolent females in the different presbyterian churches of Philadelphia have been preparing necessary articles for the outfit of these missionaries; but still their passage to India must amount to five or six hundred dollars; and the American Board of Commissioners for Foreign Missions are continually in want of funds to meet their numerous charitable engagements; it is proposed therefore, that each person who feels able and willing, should bring a MARRIAGE FEE to the church, for the benefit of the Missionaries to be married; and should put the same into the hands of his or her Pastor who may be present. The Pastors of the churches, and especially of the Presbytery of Philadelphia to which Mr. Ramsey belongs, are invited to be present at this wedding, and farewell missionary meeting, without more particular invitation.

EZRA STILES ELY."

SUMMARY.

Rail Road. The question of petitioning the Legislature to grant to the city, authority to subscribe to the stock of a railroad was brought up on Monday, the 12th, at a meeting of the citizens. An able report in favor of rail roads was submitted, and the following resolves proposed for acceptance.

1. *Resolved*, That it is expedient for the city of Boston to make application to the Legislature of the Commonwealth for an act, authorizing said city, to subscribe for and take shares of stock in a Rail Road, to be established in a direction calculated to facilitate an intercourse between Boston and the Western States, and to such an amount as said city shall deem proper, *provided* the amount taken shall not exceed *one million of dollars.*

2. *Resolved*, That the *City Council* be requested and instructed to prepare and present to the General Court, at an early day of the next session, a petition for an act granting the authority aforesaid.

3. *Resolved*, That the Senators of the county of Suffolk, and the Representatives of the city of Boston, be requested to exert their influence to promote the passage of such an act.

The question was discussed at some length. It was finally agreed to postpone the further consideration of the subject till the first Monday of August.

From the general aspect of the meeting, we are inclined to think that our citizens have, in some respects a just sense of the importance of a railroad, to the prosperity of the city. We were glad to see, in the friends of the project, a spirit of conciliation and accommodation, in regard to those who have doubts of the expediency of the measure. We trust that the opportunity for further investigation, which an adjournment gives them, will result in a still greater unanimity of opinion. To us it seems so clear a case, that we can regard only with surprise the opposition of any active business men of the city, and much more, that of owners of real estate, whose rents must necessarily rise and fall with the prosperity of the city. Is it possible that there are any individuals, who, while they desire a railroad as a means of raising their property are unwilling to bear their proportion of risk in the means by which they are to be doubly benefitted?

Legacies of the late Mr. Belknap. It gives us pleasure to state, that the late Mr. Belknap, of this city, among several judicious and liberal bequests, has left *one thousand dollars* to the "Boston Asylum for Indigent Boys." This legacy, in itself valuable, is particularly acceptable in the present state of the funds of that Institution. When, from diminution in its annual subscriptions and various other causes, affecting public charites, its resources fall below its unavoidable expenditure; applications for admission to its privileges continuing the same, while the means of meeting them are lessened.

In expressing their acknowledgements of this welcome benefaction, the managers take the opportunity of commending this Institution again to the consideration and patronage of the benevolent. And if any are seeking good and worthy objects for their charity, particularly if there be any whose domestic claims are few, while their means are many, they are invited to imitate the example of the respected individual, whose benefactions will be long and gratefully remembered.

Washington-street. By the record of city affairs, it will be seen that an appropriation of $7000 is contemplated to widen Washington-street, between Bromfield-street and Province House Row, a part which is narrowest and is more frequently blocked up by carriages, &c. than any other. The present is a favorable opportunity to do this, as liberal individuals consent to waive all claim to land taken by the city, for which about $2000 would be an equivalent, provided the city purchase land opposite their property, to widen it still more. *Pat.*

It appears, by the Salem Register, that an unprecedented occurrence took place in Boston Bay, off Scituate, on Monday last. It would seem that while Mr. Joseph Blaney, of Swamscut, Lynn, was fishing in a small boat, he was attacked by a shark, who, at first, jumped across the boat, but afterwards carried down boat and man. The former reappeared, but Mr. B. was seen no more. He was 52 years of age, and has left a wife and 6 children. *Pall.*

Journal of Health. There is no quackery about this work. Its cost is one dollar a year. It will save to any family many times that sum in a year, by learning them, in ordinary cases, to preserve their health without the aid of physicians.

At a recent meeting at Washington, the managers of the American Colonization Society, have adopted the following resolution:—

Resolved, That the friends of this Society, throughout the country, be informed that the Board will discourage the introduction and use of distilled spirits in the Colony, and among the native tribes, and that the subject is now under the consideration of the Board.

Insurrection of the Blacks on the Eastern Shore. A report was in circulation just as our paper was going to press that an insurrection of the blacks had taken place in Dorset. Our informant, the Easton stage driver, did not know that any lives had been lost. Two houses had been burnt in Cambridge, and about 50 blacks had been committed to prison.

Centerville, (Md.) Times.

A mill for rolling sheet lead is to be erected at the Fever River Mines, Upper Mississippi. The article will be so cheap as to be used for roofing houses and steamboats. *Pat.*

Pirates. A letter in the Salem Gazette, dated Havanna, June 21, says, "There is an English sloop of war here having caught the villain that robbed the Candace, of Boston. The sloop chased him from Cape Antonio to the isles of Pines before taking him. A beautiful schooner arrived here this afternoon, a Guineaman. After having landed 150 slaves, he was overhauled by the Englishman, and brought in the news."

Another letter states that the American Vice Consul has taken measures to inform the British Commander respecting the robbery of the Candace, and it is supposed he will take the crew on board, and carry them to Jamaica, leaving the vessel at Havanna.

Destruction of Gautemala. Mexican dates to 29th May have been received by way of New Orleans. The following is extracted from the Registro Official of Mexico, May 28.

"It is with the deepest regret that we announce the destruction of the city of Guatemala, and the villages in its vicinity. For five days in succession, dreadful earthquakes, which continued when the mail left, shattered and prostrated the principal buildings, and obliged the wretched inhabitants to fly to the squares and fields, where in order to protect themselves from the elements they have made themselves miserable huts. The churches, which revolutionary fury had previously despoiled of their ornaments deprived of their ministers, who were expelled and persecuted, are rendered useless; particularly the beautiful one of St. Francisco, which has suffered most by its greater size and solidity. The village of Amatillan, a place of recreation in the neighborhood, has been entirely destroyed. It is difficult to find in the history of the calamities of towns, a series of misfortunes comparable to those of unhappy Guatemala:—Civil war, and its consequent persecutions, leading to the expulsion of all the respectable men who by their intelligence or influence might have promoted the happiness of the country,—anarchy,—and finally, a convulsion of nature, which, though at former periods it has been experienced and rendered a removal necessary, is now more grievously felt, on account of the attendant circumstances, and the impossibility of repairing the loss, as both public and private resources are exhausted."

Venezuela. It appears from the latest Caracas papers that the Congress of Venezuela have agreed upon a form of government for the united provinces, which is neither strictly central nor federal. An *Acta* passed in the town of Rio Chico on the 30th of May, by some of the local authorities, the military Commandant, and others, produced great excitement in Caracas. This act was an insurrectionary movement in favor of Bolivar, and a submission to the Congress of Bogota. Six hundred men were ordered to be raised by it, to defend the district. Bustillos, the Commandant, addressed a letter to General Arismendi on the day after the acta was got up, imploring him to stand by Bolivar the 'Chief of the Nation.' This information is contained in a letter from Laguira, published in 'El Redactor' of 10th inst. The writer supposes that the insurrectionists have it in view to seize on the public stores, and overawe Caracas. The Circuit of Cupaya in which Rio Chico is, contains 7500 slaves out of a population of only 13,000. It was said that Paez had sent forces to the aid of the capital.

From Europe. London papers to June 1, were received at New York, by the Corinthian on the 11th inst. The health of the King was thought to be growing worse.

The most important news is that of the resignation of the Sovereignty of Greece, by Prince Leopold. The reasons assigned for the step, are the dissatisfaction of the Greeks at the arrangements made by the Allied Sovereigns, and the boundaries fixed on, for the kingdom. According to the decision of the Allies, a portion of Greece, viz. Acarnania and part of Etolia, which with its fortresses, is now in the peaceful possession of the Greeks, is to be given up to the Turks. This, we are told is the country from which Greece can best supply herself with timber, which has furnished the best soldiers during the war, and from which have come the chief Military leaders of the Greeks. The state and circumstances of this portion of country will be learnt from the following passage in the communication of the Prince accompanying his resignation.

"Subsequently to the arrival in Greece of the Protocol of the 22d of March, 1829, and the publication of the assent of the Turks to the excluded frontier in the treaty of Adrianople, all the families which had survived the war returned and commenced rebuilding their houses and towns, and cultivating their lands; these people will never submit again to the Turkish yoke without resistance, and the other Greeks will not—cannot—abandon them to their fate."

These Greeks he would have to drive from their own houses, in order to give up their country to the Turks, in fulfilment of agreement. "His first act," he says, "as a sovereign, will have to be either to compel his own subjects by force of foreign arms to submit to the cession of their estates and properties to their enemies, or to join with them in resisting or evading a part of that very treaty which places him on the throne of Greece."

In conclusion he proceeds to say;—

"In these circumstances, the duty which the undersigned has to perform towards Greece is clear and straightforward. Throughout the whole of these transactions he has only contemplated the interests of that country, and has uniformly protested, both in his written communications and his personal interviews with the Ministers of England and the Plenipotentiaries of the Allied Courts, against the Greeks being forced into any arrangement considered by them as contrary to their wishes, and destructive of those rights which, as the President justly observes, their great sacrifices give them a right to insist upon.

"When the undersigned contemplated the high distinction of becoming sovereign of Greece, it was the hope of being acknowledged freely and unanimously by the Greek nation, and welcomed by them as the friend through whose means their long and heroic struggles were to be repaid by the security of their territories, and the establishment of their independence on a permanent and honorable basis.

"It is with the deepest regret that the undersigned sees these hopes annihilated, and is forced to declare that the arrangements of the Allied Powers, and the opposition of the Greeks, deprive him of the power of effecting this sacred and glorious object, and would impose on him an office of a very different character—that of a delegate of the Allied Courts, appointed by them to hold Greece in subjection by the force of their arms. Such a mission would be as repugnant to his feelings and injurious to his character, as it is in direct opposition to the objects of the treaty of the 6th of July, in which the three Powers are associated for the purpose of obtaining the pacification of the East.

"The undersigned, therefore, formally resigns into the hands of the Plenipotentiaries a trust which circumstances no longer permit him to execute with honor to himself, benefit to Greece, or advantage to the general interests of Europe."

Mr. Brougham has presented a petition to the House of Commons, praying for the abolition of capital punishments in all cases of forgery. The petition was signed by bankers of 214 cities and towns, and by them only. The signatures consisted of the names of 233 banking firms, 30 joint stock companies, and 503 individual bankers—in all 771 signatures.

The Heir Presumptive of the British Crown.—The London papers intimate the probability that the name of the Princess Victoria Alexandrina will be exchanged for that of Elizabeth, the King having more than once hinted his wish that she should take the latter name. This Princess, on whom the crown of Great Britain will devolve in case of the decease in her life time of the present King and the Duke of Clarence, was born in May, 1819, and her father, the Duke of Kent, died in the January following. The London Court Journal says that she is accomplished in a degree quite extraordinary for her age. She speaks with fluency and elegance nearly all the modern European languages; is a very fair proficient in Latin, and has made considerable progress in the mathematics. She is also an excellent musician, and assists at the private Concerts that are given almost nightly at the Palace (at Kensington) where she resides.

It was announced at Vienna that the Messrs. Rothschild had concluded a contract with Turkey, to furnish, within the year, sufficient to discharge the demands of Russia—so that the troops of the latter may evacuate the territories of the former.

Vesuvius. The Neapolitan papers state two new openings have just appeared in the crater of Mount Vesuvius. For several preceding days loud detonations were heard in the interior, and the two new mouths have poured forth an enormous quantity of burning and bituminous matter.

France. One of the late English papers says;—"The foreign intelligence of the week is full of interest and contains the two following important circumstances: The sailing of the French expedition to Algiers, and the dissolution of the Chambers. These two events are much more closely connected than the reader would at first imagine. The success of the electioneering struggle in France will very mainly depend upon the prosperous issue of the Algerine expedition. Should this naval armament achieve its object the King will be able to influence the elections, and to catch the French in the never failing trap of national vanity. On the contrary, should this expedition fail the temper of the Chamber of Deputies, so far from being improved will be rendered more ferocious, republican, and hostile to the Monarchy than ever."

MARRIAGES.

In this city, by Rev. Mr. Streeter, Mr. Samuel Pratt to Miss Elizabeth Pratt; Mr. Henry J. Vanishon to Miss Isabella Bray; Mr. Leonard Packhurst to Miss Louisa Allard.

On Wednesday, by the Rev. Mr. Young, Mr. James T. Hobart to Miss Anne Newell, eldest daughter of Mr. A. Newell.

In Weston, Mr. Peletiah F. Hall, of Lowell, to Miss Cynthia Cutting, of W.

In Raynham, Mr. Daniel M. Field to Miss Phebe B. Frazier.

In Harvard, Mr. Joseph S. Adams to Miss Sarah Wetherbee.

In Fall River, Mr. Daniel Goss to Miss Margaret Wright.

DEATHS.

In this city, Mr. Simon Maxwell, formerly of Philadelphia, aged 24; On Saturday last, Mr. Levi Willard, 49; On Sunday morning, Mr. Jeremiah Haven, 46.

In Salem, on Tuesday morning, Mr. Nathaniel Foster Derby, son of John Derby, Esq. aged 21. Mr. D. was graduated at Harvard University in 1829, and has since been pursuing the study of Medicine.

In Hadley, on Sunday last, Mrs. Charlotte Phelps, wife of the Hon. C. P. Phelps, and daughter of the late Chief Justice Parsons, aged 37.

In Lunenburg, Rev. Ebenezer Hubbard, formerly a Minister in Marblehead and Middleton. His death was occasioned by injuries received on being thrown from a chaise.

In Chilmark, Elizabeth L. Mayhew, daughter of Capt. Mathew Mayhew, jr. of Mattapoisett, aged 11 years.

At Holmes Hole, Mr. Bennajah Morse, of New-Haven, Conn. aged 20.

In Portland, Mrs. Sarah Drinkwater, aged 61.

In Scarborough, Capt. Zachariah Harmon, aged 42.

In Minot, John Davis, A. M. aged 44.

In Clinton Co. Ohio, Hezekiah Starbuck, aged 81, formerly of Nantucket.

In New-Orleans, Mr. Stephen Wilkinson, of Smithfield, aged 21.

In Hamburg, Dec. 20, Mr. Guy Parsons, of this city, aged 83 years.

On board the U. S. ship Peacock, at sea, on the 23d of June, of yellow fever, contracted at Mantanzas, Lieut. William T. Temple, of Caroline county, Va.

Drowned at sea, Geo. Tuckerman, of Portsmouth, aged 17.

CHRISTIAN DISCIPLE AND EXAMINER. A complete set of the Christian Disciple, and Christian Examiner, including the old series and new, of both works,—the whole handsomely and faithfully bound in half Russia, in eighteen volumes, may be had at this office. It it is difficult to obtain complete sets of this work,—which has become quite important to public libraries, and especially theological libraries, as well as to private gentlemen who wish to know the course of argument that has been used during the most important period of the Unitarian controversy. This set is offered for *thirty six* dollars. If wanted by any gentleman or institution at a distance, application may be made to the editor of this paper, by mail, and it shall be reserved, or forwarded according to order. July 17.

FIFTH ANNUAL REPORT OF THE A. U. A. This day published, the "Fifth Annual Report made to the American Unitarian Association, May 25, 1830. With the Addresses at the Annual Meeting." pp. 60. 12mo. GRAY & BOWEN, July 17. 135 Washington Street.

PEW TO LET. Part of a Pew in King's Chapel, well situated and furnished. Inquire at this Office. July 17.

JUVENILE BOOKS AND MANUALS for *Unitarian Sunday Schools.* The Subscribers respectfully give notice to the Clergy and Teachers of Sunday Schools, in the city and country, that they have now on hand, probably, the most complete selection of Sunday School Books, and Manuals, that can be found in the city. Long experience in this branch of education has given them a thorough knowledge of the character of Books most wanted in Sunday Schools. They have also the aid of several Gentlemen who have given much of their time to this subject, and who are well qualified to judge of the moral tendency of such publications. They have published a catalogue of the best Books, which may be found at their store, or will be sent to any place requested. Those who have not time to devote to the selection of Books will find it for their interest to send to the Subscribers, stating the amount, and about the number of Books they wish, and they will be selected with care and promptly sent, accompanied with a bill of prices. WAIT, GREENE & Co.
Booksellers, 13 Court Street.
Just published, The Stereotype edition of Allen's Questions. eow4w. July 17.

THE CHRISTIAN'S MANUAL.—Just published by L. C. BOWLES, 124 Washington-Street, "*The Christian's Manual*; designed for Families and Sunday Schools. *New Series.*" For July, 1830.

CONTENTS.

Sketch of the Life of Linneus; The Orphan Girl, or the testimony of a good conscience: The Muscle; Dialogue on Manuals; Lessons without books; Extracts from Herder; Meditations; The Suffering Children; Consolation of the Old; Original Poetry—The Sabbath day 'Thy word is a lamp unto my feet, and a light unto my path,'; To good resolutions; Psalm ciii. July 17.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—*New Series*, No. IX, *for July*, 1830.—Just published by GRAY & BOWEN, corner of Washington and School Streets.

CONTENTS.

Art. I. Immortality of the Moral Powers
Future State of Man. For the Christian Examiner.
Art. II. Early Religious Instruction
The Westminster Confession of Faith, with the Larger and Shorter Catechisms.
Art. III. Memoir of Dr. Payson
A Memoir of the Rev. Edward Payson, D. D. late Pastor of the Second Church in Portland.
Art. IV. Libraries
1. Catalogue of the Library of Harvard University, in Cambridge, Massachusetts.
2. Bibliotheca Parriana. A Catalogue of the Library of the late Reverend and Learned Samuel Parr, LL. D. Curate of Hatton, &c.
3. The Library Companion; or, the Young Man's Comfort in the Choice of a Library. By the Rev. T. F. Dibdin, F. R. S.
Art V. Criminal Law
A Treatise on Crimes and Indictable Misdemeanors. Second Edition, with considerable Additions. By William Oldnall Russell, Esq. of Lincoln's Inn, Sergeant at Law.
Art. VI. Nature and Extent of Inspiration
Lectures on the Inspiration of the Scriptures. By Leonard Woods, D. D. Abbot Professor of Christian Theology in the Theological Seminary, Andover.
Art. VII. Retribution
Lectures on Future Punishment. By Edward R. Tyler.

HILLIARD & BROWN Booksellers to the University, Cambridge, keep constantly for sale—
Annotations on the New Testament. By J. P. DABNEY. 12mo.
Prayers for the use of Families. 18mo.
South's Sermons. 8vo.
Jeremy Taylor's Sermons. 3vols. 8vo.
July 10. 3t.

STEREOTYPE FOUNDRY.—The Undersigned inform Authors and Publishers that they execute works in the first rate style, with accuracy and despatch.
Orders, or proposals for stereotyping from any part of the United States, will be respectfully attended to.
LYMAN THURSTON & Co.
July 10.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS. 1000 Copies of this popular selection of Hymns and Psalms, mostly of the 9th edition on superfine paper, may be had by Societies or individuals at very reduced prices of
HILLIARD & BROWN,
Booksellers to the University, Cambridge.
July 10. 6t.

SWAIM'S PANACEA, for the cure of Scrofula or King's Evil, Syphilitic and Mercurial Diseases, Rheumatism, Ulcerous Sores, White Swellings, Diseases of the Liver and Skin, General Debility,—And all diseases which originate from impure blood, and where the constitution has been broken down by the use of Mercury, Arsenic, &c.

In order to make fully known in what estimation Swaim's Panacea is held by the medical profession, the proprietor subjoins certificates, from gentlemen who in their private as well as public characters, are deservedly ranked among the most scientific of the profession. The public, as well as the proprietor of the Panacea, owe much gratitude to the gentlemen who have thus testified in its favour—their reccommendations have occasioned its use in various cases of inveterate corruption of the blood, *descending to the second generation* which otherwise would have destroyed valuable lives. Their humanity and disinterestedness in promoting the currency of a medicine found to be of such great benefit to the human race, without regard to its original ownership, claims the grateful admiration of a beneficent public.

This medicine has the singular fortune, a just tribute to its great merit, of being reccommended by the most celebrated practitioners of medicine in the United States and elsewhere; whereas not one of the spurious mixtures made in imitation of it, has the least support from the medical faculty. This fact offers an argument so plain and conclusive, that it needs only to be mentioned to enforce conviction.

The false reports concerning this valuable medicine, which have been so diligently circulated by *certain Physicians*, must have their origin either in *envy* or in the mischievous effects of SPURIOUS IMITATIONS. *I leave the public to judge for themselves.*

I pledge myself to the public and give them the most solemn assurances, that this medicine does not contain mercury in any form whatever.

CERTIFICATES.

From Dr. N. Chapman, professor of the Institute and Practice of Physic and Clinical Practice in the University of Pennsylvania, President of the Academy of Medicine of Pennsylvania, &c.

I have within the last two years had an opportunity of seeing several cases of very inveterate ulcers, which having resisted previously the regular modes of treatment, were healed by the use of Mr. Swaim's Panacea; and I do believe from what I have seen, that it will prove an important remedy in scrofulous and mercurial diseases. N. CHAPMAN, M. D.

From Dr. W. Gibson, professor of Surgery in the University of Pennsylvania, Surgeon and Clinical Lecturer to the Alms House, Infirmary, &c.

I have employed the Panacea of Mr. Swaim, in numerous instances within the last three years, and have always found it extremely efficacious, especially in secondary syphilis and in mecurial disease. I have no hesitation in pronouncing it a medicine of inestimable value. W. GIBSON, M. D.

From Dr. Valentine Mott, professor of Surgery in the University of New York, Surgeon of the New York Hospital, &c.

I have repeatedly used Swaim's Panacea, both in the Hospital and in private practice, and have always found it to be a valuable medicine in chronic, syphilitic and scrofulous complaints, and in obstinate cutaneous affections. VALENTINE MOTT, M. D

☞ Price $2 per bottle. For sale by JONATHAN P. HALL, jr. No. 1 Union Street. 3m. June 12.

SELECTED POETRY.

THE MESSAGE OF THE DEAD.

By Mrs. Hemans.

"Messages from the Living to the Dead are not uncommon in the Highlands. The Gaels have such a ceaseless consciousness of immortality, that their departed friends are considered as merely absent for a time, and permitted to relieve the hours of separation by occasional intercourse with the object of their earliest affection."

Thou'rt passing hence, my brother!
Oh! my earliest friend, farewell!
Thou'rt leaving me without thy voice,
In a lonely home to dwell;
And from the hills, and from the hearth,
And from the household tree,
With thee departs the lingering mirth;
The brightness goes with thee.

But thou, my friend, my brother!
Thou'rt speeding to the shore
Where the dirge-like tone of parting words
Shall smite the soul no more!
And thou wilt see our holy dead,
The lost on earth and main,
Into the sheaf of kindred hearts
Thou wilt be bound again!

Tell thou our friend of boyhood,
That yet his name is heard
On the blue mountains whence his youth
Pass'd like a swift bright bird;
The light of his exulting brow,
The vision of his glee,
Are on me still—oh! still I trust
That smile again to see.

And tell our fair young sister,
The rose cut down in spring,
That yet my gushing soul is fill'd
With lays she loved to sing!
Her soft deep eyes looked through my dreams
Tender and sadly sweet;
Tell her my heart within me burns
Once more that gaze to meet!

And tell our white hair'd father,
That in the paths he trod,
The child he loved, the last on earth,
Yet walks, and worships God!
Say, that his last fond blessing yet
Rests on my soul like dew,
And by its hallowing might, I trust
Once more his face to view.

And tell our gentle mother,
That o'er her grave I pour
The sorrows of my spirit forth
As on her breast of yore!
Happy thou art, that soon, how soon!
Our good and bright wilt see.
Oh! mother, mother! may I dwell
Ere long with them and thee?

MISCELLANEOUS SELECTIONS.

FASHIONABLE FOLLIES.

The following article first appeared in Mr. Flint's Western Review, and has since been copied into Mrs. Hale's Ladies' Magazine.—Some of our readers have probably seen it. We copy it in the belief that there are many others, who, though not strictly applicable to them, may gather from it useful hints.

There are in the United States one hundred thousand young ladies, as Sir Ralph Abercrombie said of those of Scotland, "*the prettiest lassies in a' the world*," who neither know how to toil nor spin, who are yet clothed like the lilies of the valley,—who thrum the piano, and a few of the more dainty the harp,—who walk as the Bible says, softly, lest brisker movement might snap tapes drawn to their utmost tension,—who have read romances, and some of them seen the interior of theatres,—who have been admired at the examination of their high schools,—who have wrought algebraic solutions on the black board,—who have shown themselves no mean proficients in the casuistry of Paley,—who are in short, the very roses of the garden, the ottar of life,—who, yet can never expect to be married, or, if married, to live without—shall I speak or forbear?—putting their own lily hands to *domestic drudgery*.

We go into the interior of our recent wooden country. The fair one sits down to clink the wires of the piano. We see the fingers displayed on the keys, which, we are sure never prepared a dinner, or made a garment for their robustuous brothers. We traverse the streets of our own city, and the wires of the piano are drummed in our ears from every considerable house. In cities and villages from one extremity of the union to the other, wherever there is a house, and the doors and windows betoken the presence of the mild months, the ringing of the piano wires is almost as universal a sound, as the domestic hum of life within.

We need not enter in person. Imagination sees the fair, erect on her music stool, laced and pinioned and bishop sleeved, and deformed with hair torn from another scalp, and reduced to a questionable class of entomology, *secundo more*, dinging as Sawney would say, at the wires, as though she could in some way hammer out of them music, amusement and a husband. Look at her taper and cream colored fingers. Is she an utilitarian? Ask the fair one, after she has beaten all the music out of the keys—"pretty fair one, canst talk to thy old and sick father, so as to beguile him out of the headache and rheumatism?" "Canst write a good and straight forward letter of business?"—Thou art a chemist, I remember at the examination. "Canst compound, prepare, and afterwards boil a good pudding?" "Canst make one of the hundred subordinate ornaments of thy fair person? In short, tell us thy use in existence, except to be contemplated as a pretty picture?" And how long will any one be amused with the view of a picture, unless it have a mind, a heart, and we may emphatically add the perennial value of utility.

It is a sad and lamentable truth after all the incessant din we have heard, of the march of the mind, the talks about Lyceums, and the interminable theories, inculcations and eulogies of education, that the present is an age of unbounded desire of display and notoriety, of exhaustless and unquestionable burning ambition; and not an age of calm, contented, ripe and useful knowledge for the sacred privacy of the parlor. Display, notoriety, surface, and splendor, these are the first aims of the mothers, and can we expect that the daughters will drink into a better spirit? To play, sing, glide down the giddy dance, and get a husband, is the lesson; not to be qualified to render his home quiet, well ordered and happy.

It is notorious that there will soon be no intermediate class between those who toil and spin, and those, whose claim to be ladies is founded on their being incapable of any value or utility. At present we know of none, except the little army of martyrs, yclept school mistresses; and still smaller corps of editorial and active blue stockings. If it should be my lot to transmigrate back to earth, in the form of a young man, my first homages in search of a wife would be paid to the thoughtful and pale-faced fair one, surrounded by her little noisy refractory subjects, drilling her soul to patience, and learning to drink of the cup of earthly discipline, and, more impressively than by a thousand sermons, tasting the bitterness of our probationary course, in teaching the young idea how to shoot. Except as aforesaid school-mistresses and blues, we believe, that all other damsels, clearly within the purview of the term of *lady*, estimate the clearness of their title precisely in the ratio of their uselessness.

THE NEIL-GHERRY HILLS IN INDIA.

European and American residents in India, whose health has been impaired by the relaxing climate of that country, have recently found essential relief, by a resort to what are called the Neil-gherry hills, a description of which we subjoin from the Missionary Herald of July.

"The 'Neil-gherry Hills,' (*Neil*, blue—*gherry*, mountains,) or, as called by some, the *Neil-gherries*, are a part of the range of mountains, extending along the western coast of Hindoostan, from Cape Comorin to Surat. It is nearly ten years since these mountains were first explored by the English. It is not, however, more than five years, since they were first resorted to by invalids, and not more than two since the fame of them reached Jaffna. Their discovery is an invaluable acquisition to the country. Invalids, who were obliged to sacrifice much time and spend immense sums of money in order to obtain a change of air, may now, at a trifling expense, ascend this mountain, and secure more benefit from one year's residence there, than from a two years' trip to England; that arising from the voyage excepted. It is without doubt one of the finest climates in the world. The daily variation of the thermometer, within the house, during the nine months of my residence, was not more than three or four degrees. During the hottest months the mercury varied from 64° to 68° of Farenheit's thermometer; and at the coldest, from 40° to 44°. In the open air, the variation would have been greater, especially in the cold season, as ice is frequently found in the morning.

"There are two places at which invalids reside, *Kotengherry*,* and *Ootacamana*. The former is but fifteen miles from the foot of the Hills, and but 6,500 feet high. Ootacamana, is fifteen miles farther on, and 1,500 feet higher. Though the latter place is higher than the former, yet, on many accounts, the former is to be preferred as a residence for invalids.

"The first English settlers went to Kotengherry, but finding the inhabitants unwilling to part with their land, they went on to Ootacamana, where the natives neither cultivate nor claim the soil. The country, also, immediately around the more elevated station, is more level, and on that account more eligible for a large settlement. And now, since the number of inhabitants has greatly increased, the place has become very gay, and of course more inviting to most persons than Kotengherry. The present number of buildings at this place, is only eight, at Ootacamana probably five times that number, and as speculators prefer spending their money in erecting buildings at Ootacamana, it will not only continue to grow, but will ere long have a larger English population, than any other place in India, the presidencies excepted."

One of the American Missionaries from Jaffna, who visited the hills for his health in 1823, says:—

"At six o'clock in the morning, I was awoke by my bearers on the summit of the Hills. Instead of finding myself among barren rocks, or in an impenetrable forest on the side of a great mountain, according to my preconceived notion of the place, I found myself on table land, or rather in a country beautifully variegated with hills and dales. I looked in vain for the rocks and jungle. On either side of me was a rich soil under cultivation."

* Kotengherry is in N. lat. 11° 19′.

SIR WALTER SCOTT.

An auto-biography of Sir Walter has just been published in Edinburgh, from which some extracts are given in the late English papers. We quote the following.

My birth, without giving the least pretension to distinction, was that of a gentleman, and connected me with several respectable families and accomplished persons. My education had been a good one, although I was deprived of its full benefit by indifferent health, just at the period when I had ought to have been most sedulous in improving it. The young men with whom I was brought up, and lived most familiarly, were those who, from opportunities, birth and talents, might be expected to make the greatest advances in the profession to which we were all destined; and I have the pleasure still to preserve my youthful intimacy with no inconsiderable number of them, whom their merit has carried forward to the highest honors of their profession. Neither was I in a situation to be embarrassed by the *res angusta domi*, which might otherwise have interrupted my progress in a profession in which progress is proverbially slow. I enjoyed a moderate degree of business for my standing, and the friendship of more than one person of consideration efficiently disposed to aid my views in life. The private fortune, also, which I might expect, and finally inherited from my family, did not, indeed, amount to affluence, but placed me considerably beyond all apprehension of want. I mention these particulars merely because they are true. Many better men than myself have owed their rise from indigence and obscurity to their own talents, which were, doubtless, much more adequate to the task of raising them than any which I possess. Although it would be absurd and ungracious in me to deny that I owe to my literature many marks of distinction to which I could not otherwise have aspired, and particularly that of securing the acquaintance and even the friendship, of many remarkable persons of the age, to whom I might not otherwise have made my way; it would on the other hand, be ridiculous to affect gratitude to the public favor, either for my position in society, or the means of supporting it with decency,—matters which had been otherwise secured under the usual chances of human affairs. Thus much I have thought it necessary to say upon the subject, which is, after all of very little consequence to any one but myself. I proceed to detail the circumstances which engaged me in literary pursuits. During the last ten years of the eighteenth century, the art of poetry was at a remarkably low ebb in Britain. Haley, to whom fashion had some years before ascribed a higher degree of reputation than posterity has confirmed, had now lost his reputation for talent, though he still lived admired and respected as an amiable man. The Bard of Memory slumbered on his laurels, and he of Hope had scarce begun to attract his share of public attention Cowper, a poet of deep feeling and bright genius, was dead; and even while alive, the hypochondria which was his mental malady, impeded his popularity. Burns, whose genius our southern neighbors could hardly yet comprehend, had long confined himself to song writing.—Names which are now known and distinguished wherever the English language is spoken, were then only beginning to be mentioned; and, unless among the small number of persons who habitually devote a part of their leisure to literature, those of Southey, Wordsworth and Coleridge, were but little known. The realms of Parnassus, like many a kingdom at the period, seemed to lie open to the first bold invader, whether he should be a daring usurper, or could show a legitimate title of sovereignty.

FULTON'S FIRST TRIP, 1807.

The following is a copy of a letter written by Mr. Fulton, at the time of the first successful experiment with his newly invented machine.

My Dear Friend,—My steamboat voyage to Albany has turned out rather more favorable than I had at first calculated. The distance from New York to Albany is 150 miles; I ran it up in 32 hours, and down in 30 hours. The latter to just five miles an hour. I had a light breeze against me the whole way going up and coming, so that no use was made of my sails; and the voyage has been performed wholly by the power of the steam-engine. I overtook many sloops and schooners beating to windward, and passed them as if they had been at anchor.

The power of propelling boats by steam is now fully proved. The morning I left New-York, there were not, perhaps, thirty persons in the city who believed that the boat would move one mile an hour, or be of the least utility. And while we were putting off from the wharf, which was crowded with spectators, I heard a number of sarcastic remarks. This is the way, you know, in which ignorant men compliment what they call philosophers and projectors.

Having employed much time, and money, and zeal, in accomplishing this work, it gives me as it will you, great pleasure to see it so fully answer my expectations. It will give a cheap and quick conveyance to merchandize on the Mississippi, Missouri, and other great rivers, which are now laying open their treasures to the enterprise of our countrymen. And although the prospect of personal emolument has been some inducement to me, yet I feel infinitely more pleasure in reflecting with you on the immense advantage that my country will derive from the invention.

INDIAN LANDS.

The Boston Courier sometime since published a letter from Washington, stating that a Gentleman who listened to the Speech of Mr. White of Tennessee, in favor of the removal of the Indians, wrote down the following lines extempore, as a synopsis of his argument.

The rights of the Indians—depend upon *what*?
The pleasures of States, which want their possession;
They can force the "poor outcasts" to sell ev'ry lot,
And the *Union to pay* at the *State's* own discretion,
We'll tax and we'll punish this wild savage "vagrant,"
We'll drive and we'll hunt him from his *forefathers' grave*,
We'll violate treaties—no matter how flagrant,
'Tis his LAND, and we'll have it, or make him a SLAVE.

To MODERATE DRINKERS.—Said Mr. —— who lately died in the *almshouse* in this town to a friend who called on him just before his death, "A tea *spoonful* of rum and molasses has brought me to this place." When this man was a small boy, his father was in the habit of drinking a little rum and molasses in the morning. When he had finished his own dram, he gave his little son a taste from the *tea spoon*. His son thus formed a habit, which robbed him of property and respectability, and brought him to a miserable death in the alms-house. *Philanthropist.*

STATISTICAL.

LEXINGTON, LOUISVILLE AND CINCINNATI.

"Forty-six years ago the ground upon which Lexington and Louisville, Ky. now stand, was a wilderness. The former now contains 6,000, and the latter 12,000 inhabitants."

From the Cincinnati Chronicle.

The above paragraph has been going the rounds of the Eastern newspapers for some months. We propose to make a small addition to it. There is now preserved in Leton's Museum in this city, a number of the second volume of the Kentucky Gazette, published in Lexington on the 6th of September, 1788, in which there is the following advertisement.

"The subscribers being proprietors of a tract of land opposite the mouth of Licking river on the northwest side of Ohio, have determined to lay off a town upon that excellent situation. The local and natural advantages speak its future prosperity; being equal, if not superior, to any on the bank of Ohio, between the Miamies. The inlots to be each half an acre, the outlots four acres, thirty of each to be given to settlers, upon paying one dollar and a half, for the survey and deed of each lot. The fifteenth day of September is appointed for a large company to meet in Lexington, and make a road from thence to the mouth of Licking, provided Judge Symmes arrives, being daily expected.—When the town is laid off, lots will be given to such as may become residents before the first of April next. MATHIAS DENMAN,
ROBERT PATTERSON,
JOHN FILSON."

It appears from this, that at the time when Lexington was old enough to support a newspaper, (then in its second year of publication,) *the site on which Cincinnati stands was pointed out as an eligible one for a town*, and proposals were made to lay off one upon it, so soon as a road could be cut through the wilderness by which it was surrounded. Louisville was then about as far advanced, we believe, as Lexington. The former of these two places now contains, we are told, six and the latter twelve thousand inhabitants, including blacks. To this we beg leave to add that Cincinnati now numbers not less than *twenty-seven thousand* persons, or nearly three times the white population of Lexington and Louisville united.

From these facts, our friends in the East may form some idea of the march of improvement in the Backwoods.

OBSERVATORY IN MAINE.

We notice in the eastern papers, that the inhabitants of Topsham, near Bowdoin College, have erected a lofty observatory upon "Mount Ararat," a very high hill, which commands an extensive view over that picturesque region. The view from that mountian as we can attest, is surpassed by none in Massachusetts, with the exception perhaps of that from mount Holyoke, at Northampton. At one glance you have a noble variety of scenery over the broad superficies of country, consisting of mountain, lake and river, with here and there a scattering village or insulated farm house; You discern Casco-Bay, that bay of "a thousand isles;" the Atlantic Ocean; Portland; the Light-House; New Meadows river; the Androscoggin; the Cathants; the Kennebec; the Merry-river-meeting bay; the White Mountains, and the Hay-stack hills in New-Hampshire. The Androscoggin River, (so named by a tribe of Indians that once dwelt upon its banks) is one of the most beautiful streams in the country, almost equal to that which washes the foot of Mount Holyoke, the "fair Connecticut." *Boston Patriot.*

HILLIARD & BROWN, Booksellers to the University at Cambridge, have just received single copies of the following valuable Books:—

Luciani Opera, Græce et Latine, cum varietate lectionis et annotationibus—10 vols. 8vo. Ed. Bipont.
Euripidis Tragœdiæ—Græce et Latine—10 vols. 8vo. calf. Fouli's edition.
Suetonii Opera--2 vols. 4to. Pitiscus edition—with numerous fine engravings, illustrating the History and the Antiquities of the Romans. Leovard, 1714.
Heyne's Virgil, best edition, 8 vols. 8vo.
Lucretius, Baskerville, 4to. 1772.

Also, just received the following works:—
Rosenmueler Vet. Tust. 19 vols.
" Nov. " 5
Kurnoel " " 4
Kappe N. T. 8
Teik's complete Works, 15
Herder's " " 42 in 21
Uhland-Gedichte,
Griesbach's Testament, critical edition, 2 vols. 8vo.
Eichhorn Nov. and Vet. Test. 9 vols.
Knapp's Testament,
Adelung Mithridates, 4 vols 8vo.
Bacon's Works, complete, 10 vols.
Locke's " " "
Crabbe's Poetical Works, 3 vols. 8vo.
Bishop Berkley's Works, 3 vols. 8vo.
Hume and Smollett's England,
Lockhart's Life of Burns,
Bell's Life of Mary Queen of Scots,
Martin's Account of the Tonga Islands,
The Pleiad, &c. by Wrangham,
History of the Burman Empire,
Memoirs of the Marchioness La-Roche-Jaquelin, with Preface and Notes by Walter Scott,--&c. &c.
July 10. 3t.

A. U. A. TRACT—No. 37. *(First Series.)* "Practical Infidelity briefly considered in reference to the Present Times," being Tract No. 37, of the First Series of the American Unitarian Association, this day published at the Depository, 135 Washington Street. pp. 20. July 1.

LIBRARIES FOR YOUTH, *uniformly bound.*—With upwards of 900 engravings

MUNROE & FRANCIS having been long engaged in the publication of books for children, of a highly moral and entertaining character, and believing that a more extensive circulation of them would be advantageous to the rising generation, they have projected the plan of having a select number uniformly bound into one series, comprising eighty-seven volumes, excluding every thing sectarian or frivolous, and offering them as the best and cheapest foundation which can be laid for a youth's library in all the school districts of New-England.

Every one knows how important it is that the minds of children should be well occupied, in order to prevent vicious imaginations, and firmly to impress good principles; and what can subserve this great end more effectually than the establishment of appropriate libraries, which shall possess powerful attractions, and by the aid of pictures and entertaining narrative, keep up enlivened attention?

Besides, children ardently wish, and they ought not to be denied the privilege, to read other books while they are pursuing the daily routine of school exercises: such reading will always aid the preceptor as well as improve the pupil, by developing early those faculties to whose expansion and cultivation all instruction is directed.

When it is considered too how much precious time is wasted in long winter evenings, in idleness, or sleep, or something worse, for the want of interesting books to improve the understanding and the heart, it ought to be a prime object of every gentleman of influence in community to aid in the establishment of juvenile libraries. Let such a project be once attempted, and the increase of books and of information will be as sure as that light follows the rising of the sun.

The books now selected can be read with as much pleasure by the adult as by the child, and most of them will be found to contain the elements of all that instruction which is now given to the public in lectures and publications of 'useful and entertaining knowledge.' They need only allude to the writings of such a constellation of female worthies as Edgeworth, Trimmer, Hamilton, Hofland, Mant, Helme, Hughs, and others, to confirm this assertion. A few in the series will be found suited to very young minds. 'Begin with the infant in the cradle,' and let the little children have their books as well as those of larger growth. But there will be so great a variety, that no age need be excluded the use of the Juvenile Classics.

Annexed, is a catalogue of the works now prepared and it will be perceived by those acquainted with the books, that they have divided many of the larger kinds into two volumes, for the purpose of having the whole set better adapted for extensive distribution. This Catalogue is also inserted in each volume, and will serve as an index to the series. Care has been taken to have the books firmly and neatly bound, without too much regard to exterior beautv.

In many towns Juvenile Libraries have already been established; and clergymen keep this class of books for week-day circulation among their little parishioners. Under the persevering efforts of Mr. JOSIAH HOLBROOK, lyceums are forming, and infant schools rising, in every place where a knowledge of their advantages is understood. It was from the suggestion of this gentleman that the present plan arose, and they hope to make it an object, as regards both price and intrinsic value, for all school districts to second their wishes.

The price of the set, 87 volumes, is only 23 dollars, which is considerably less than half the retail price of the same books sold separately; and when the great number of engravings and the great diversity of matter, all combined in one uniform plan, are taken into view, it must be considered very low.

The books may be seen at 128 Washington Street, Boston.

CATALOGUE of the Juvenile Classics already published, and uniformly bound into 87 volumes.

1 Belzoni in Egypt. 2 Adventures of Congo. 3 The Crusaders. 4 Parry's Voyages. 5 Wars of the Jews. 6 Portraits from Life. 7 Adelaide. 8 Columbus. 9 Cortez. 10 Elements of Morality. 11, 12 Conversations on Common Things. 13 Eugene and Faithful Girl. 14, 15 Evening Hours. 16, 17 Familiar Tales. 18, 19 Frank. 20 Food for the Young. 21 Godfrey Hall. 22, 23 Harry and Lucy. 24, 25, 26 Harry and Lucy concluded. 27 Infantine Stories. 28, 29 Juvenile Plutarch. 30 Little Henri. 31 Life of Linnæus. 32 Mary and Cat, White Kitten, Sproat's Stories. 33, 34 Mirror. 35 Rosebud and Ryhmes. 36 Old Daniel. 37 Original Poems. 38 Little Grammarian. 39 Pizarro. 40 Poetry without Fiction. 41 Roman Stories. 42 Rose Grant. 43 The Robins. 44, 45, 46, 47 Rosamond. 48, 49, 50, 51, 52, 53 Parent's Assistant. 54 Smuggler's Son. 55 Stories worth telling. 56, 57 Story Teller. 58, 59 Stories from Scripture on a new plan. 60 Stories for Emma. 61, 62 Tales for Ellen. 63 Tales for Boys. 64 Tales for Girls. 65 Pemberton Family. 66, 67 Trimmer's England. 68 Nina. 69 The Pearl. 70 Young Naturalist. 71 Young Cadet. 72, 73 Young Americans in England. 74 Little Flora. 75 Mythology 76 Universal History. 77 Grecian Biography. 78 Roman Biography. 79, 80 Sandford and Merton. 81 Alfred Campbell. 82 Daughter of a Genius. 83, 84 Western-heath. 85 Æsop in Rhyme. 86 Marmaduke Multiply. 87 Fables for the Nursery.

☞ Gentlemen wishing these books for particular libraries, can have them ornamented in any style they wish. 4sw. eow6m. Feb. 27.

MR. HAMILTON'S LECTURES.

"Reasons for the Unitarian Belief, plainly stated in nine Lectures, by LUTHER HAMILTON, Minister of the First Congregational Society in Taunton." This work is just published in this city, and may be obtained at this office. Somewhat of the spirit of the work will be learnt from the following motto.

"He that believes without having any reason for believing, may be in love with his own fancies, but neither seeks truth as he ought, nor pays the obedience due to his Maker, who would have him use those discerning faculties he has given him to keep him out of mistake and error."—*Locke.* June 26.

YOUNG TEACHERS MANUAL. Just published and for sale by L. C. BOWLES, 124 Washington Street, "A Manual of Lessons for the use of *Sabbath Schools* and Families, principally designed to assist *Young Teachers*." July 10.

CHRISTIAN REGISTER.—The Christian Register is published every Saturday morning, at the corner of Washington and School Streets entrance from School Street.

TERMS. *Three Dollars* a year, payable in six months from the time of subscribing.

To those who pay at the office, or send their subscriptions free of expense to the publisher, within the first month of their year,—*two dollars and fifty cents.*

To those who pay bills in advance to a collector after the first month of their year,—*two dollars and seventy-five cents.*

To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

Augusta, Geo.	Thomas S. Metcalf.
Brooklyn, Conn.	Rev. Samuel J. May.
Bridgewater N. Mass.	Perez Crocker.
Concord, "	Daniel Shattuck.
Easton, "	Daniel Reed.
Eastport, Maine,	Daniel Kilby.
Hingham, Mass.	David Andrews, jr.
Kennebunk, Me.	James Osborn.
Keene, N. H.	John Prentiss.
Portsmouth, N. H.	John W. Foster.
Plymouth Mass.	William Brown.
Providence, R. I.	George Dana.
Rochester, N. Y.	Clarendon Morse.
Townsend, Mass.	Aaron Keyes Esq. P. M.
Trenton, N. Y.	Rev. J. B. Pierce